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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, OCTOBER 1, 1903. NUMBER 5

In the school itself, should be taught, to all children of whatever gift, grade, or age, the laws of Honour, the habit of Truth, the Virtue of Humility, and the Happiness of Love.

—John Ruskin.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

The Twenty-Ninth Annual Conference
of the Illinois

UNITARIAN

And Other Independent Societies

Lithia Springs, Shelby County, Ill.

Thursday and Friday, October 15 and 16, 1903

PROGRAM

THURSDAY AFTERNOON, OCTOBER 15

2:00 Informal meeting of delegates and friends at Library Chapel.

2:15 Hymn.
Invocation by Rev. Jasper L. Douthit.

2:30 Address, "The Preaching of Our Gospel—What and How." Rev. John W. Day, St. Louis.

3:00 Discussion.

After the meeting a social tramp through the woods of Lithia.

Evening Session.

7:30 **Platform Meeting.**
Three twenty-minute addresses on the general subject, "God and the Soul."
Hymn.
Invocation.
Address, "God in the Mind" (the philosophic interpretation of life).
Rev. Ernest C. Smith, Hinsdale.
Address, "God in the Soul" (the religious interpretation of life).
Rev. Charles William Pearson, Quincy.
Address, "God in the Heart" (the moral interpretation of life by love).
Rev. John H. Mueller, Bloomington.

FRIDAY, OCTOBER 16.

9:30 Devotional meeting led by Rev. Arthur Roberts, Universalist Church, Windsor.

9:45 **Business Meeting.**
Address by President.
Appointment of Committees.
Report of Secretary.
Report from the Churches.
New Business.

10:45 Address, Rev. Fred V. Hawley,
Secretary Western Conference.

11:10 Address, "The Modern Sunday School."
Rev. John S. Cook,
State Superintendent, Universalist Church.
Discussion.

12:00 Luncheon.

Afternoon Session

2:40 Paper, "Martha's Work in the Church."
Mrs. C. V. Mersereau, St. Louis.
Discussion.

3:15 Address, Rev. Charles E. St. John,
Secretary of the American Unitarian Assn.

4:00 Final Business Meeting.

4:30 Vesper Service.
Rev. J. Vila Blake, Evanston.

Evening Session.

7:30 **Platform Meeting.**
Three twenty-minute addresses. General topic, "The Place of Jesus in Our Church."
Hymn by Congregation.
Address, "Jesus as the Way," or the Exemplar.
Rev. Seward Baker, Sheffield.
Address, "Jesus as the Truth," or the Teacher.
Rev. Wilson M. Backus, Chicago.
Address, "Jesus as the Life," or the Inspirer.
Rev. William H. Pulsford, Chicago.
"Auld Lang Syne," by Congregation.

In order to avoid dragging sessions, the speakers are requested to keep strictly within the time limit noted in the program. Please regard the right of the succeeding speaker and of the audience.

So far as the committee can tell, the program will be given as above, but, of course, as the time approaches, changes or additions may be made.

UNITY

VOLUME LII. THURSDAY, OCTOBER 1, 1903. NUMBER 5

The American Institute of Sacred Literature is seeking in every way to assist ministers to add to their many duties the important one of guiding the Bible study of the members of their congregations, by providing well organized and developed courses of Bible study especially adapted for the study of individuals or classes. No minister can afford to let pass the opportunity thus afforded him to secure the assistance of scholarly, and at the same time practical, help for himself and his people in the study of the Bible. Address The American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

The *Interior,* in a recent editorial comment, thinks that the campaign in the interest of a local option bill before the legislature of Illinois was very successful, although the bill was defeated as expected, because what at the opening session was regarded as a ridiculous, forlorn hope, during the last ten weeks of the session filled the liquor men of the State with paroxysmal dread lest the bill might not after all become a law. This paper also points confidently to the great gains made in recent years in temperance legislation in Ohio, Indiana, Tennessee and California. In addition to this testimony of our exchange, we are again glad to call attention to the remarkable triumphs in this direction achieved within the boundaries of the big city of Chicago, whose wickedness is proverbial in the columns of our exchanges. Year by year the Hyde Park prohibition district, which covers a vast population of several hundred thousand, has been establishing the integrity of its statutes, and, what is more, enforcing their prohibitory provisions more and more successfully. Enough has been gained to justify the expectation of still greater triumphs. Let the friends of law and order be persistent. There is no reason for discouragement on the part of the men who realize that reforms cannot be driven separately. The good causes must be driven abreast and not tandem.

The American Unitarian Association is setting a high pace for the denominational houses of America when in its publications it steps outside the realm of controversial theology or doctrinal propaganda. Among the interesting announcements of books soon to appear from this press we find "The Understanding Heart," by Samuel M. Crothers. This will be a call for the re-adjustments, intellectual and spiritual, necessary in the religious realm in order that men and women may be kept to their highest. "Apples of Gold" is the title of a small anthology which will contain selections from the master poets, arranged under such heads as "Progress," "Nature," "Duty," "Freedom," "Self Control," etc. "The Principles of the Founders" is to be from the pen of Edwin D. Mead. The "Founders" in question will be Washington, Jefferson, Franklin, Samuel Adams, etc. The "Principles" will be those that relate to the great questions of war, the subjugation of weak peoples by the strong, and the promotion of peace and order in the world. "The Call of the Twentieth Century" is the title of a forthcoming book by David Starr Jordan. "Out of Nazareth" will be the title of M. J. Savage's next book. Crothers, Mead, Jordan and Savage—these are names to conjure by with the reading public. We shall await with interest the coming of these books, and we commend this worthy example to other denominational publishing houses. Let them go and do likewise.

We would be glad to make editorial matter out of the material to which we give space in another column were it not for the fact that we did not write it, and for the added fact that we are anxious to give fullest publicity to the work of this "Institute of Sacred Literature." Its Council of Seventy represents a body of most eminent specialists in biblical learning. Its "platform does not stand for any theory of interpretation, school of criticism or denomination." In this list of seventy, the names of the technically liberal denominations are unfortunately and lamentably scarce. But notwithstanding this "shyness," this Council, in spite of itself as well as on account of itself, is engaged in a great liberalizing propaganda. Study makes for freedom; intelligence is ever in league with fellowship. We should be glad to see the names of Professors Fenn, Cone, Schechter, Hirsch, Christie and Kohler in this list of biblical scholars, where they would be found among their fellows. At no very distant day we expect to see them included. Meanwhile we rejoice in the work of the Seventy, and heartily endorse this call upon pastors to become leaders of thought and directors of study in the committees in which they work. The minister who escapes from instead of facing the perplexities of Sunday-school studies is unworthy the confidence of the church that supports him, and the minister who carries into his pulpit the results of scholarship which are withheld, with his knowledge and consent, from the children of his flock, fails to obey the command, "Feed my lambs."

UNITY takes special pleasure in calling attention to the brief communication in another column from Miss Ruth Greeley, one of the workers in the Illinois

Children's Home and Aid Society, and the extract from the *Record-Herald*. Miss Greeley bears a name to conjure by among the earlier and stauncher friends of UNITY. We are glad to commend her to our readers, not only on account of the good work she represents but because she is the daughter of the stalwart friend of all good things in Chicago, Samuel S. Greeley, whose name was so intimately associated with the story of Unity Church in its days of power under the leadership of Robert Collyer. But back of the personalities, which are pleasant, Miss Greeley represents a vital work that needs to be done. In her work she hints at a real problem not easily solved. All over the West there are farmer's wives overworked, crying for help, and here are unfortunate women, encumbered it is true, but with love's encumbrances—innocent babes—needing homes and ready to try at least to deserve them. "But," promptly respond our country readers, "we have tried it and have failed!" Every neighborhood has its doleful traditions of disappointments in trying to import city help for country tasks. Of course there have been failures; there will be many more; naturally the chances are against a success in the majority of cases. There will inevitably be more misfits than fits, but is not that the law in regard to help everywhere and always? Are there not grievous disappointments nearer home, and what is life for but just such experiments? Country people should not expect an immunity from disappointments or release from the duty of forbearance and self-sacrifice in the painful processes of life-adjustments. At any rate, where there is an opportunity there is a responsibility; there is no substitute for trying, and each individual case must be tried by and for itself. We hope that Miss Greeley will be called upon to answer further inquiries from UNITY readers in this direction. Her task is as delicate as it is high. Her mission is as noble as it is difficult.

We are always hoping that things are not so bad in any corner of the globe as report and public opinion in many quarters would indicate. President Harper, of the University of Chicago, has recently returned from Turkey, and he confesses that he has been called upon to revise his estimate of the Sultan after a more intimate acquaintance with the man and conditions in his domain. When this dreaded dignitary is studied at short range and looked in the eye, it seems that the ogre disappears, and the man, that is, a "good deal of a man," with laudable ambitions which he is heroically trying to realize, appears instead. We should be glad of some such testimony to ameliorate the following press notice sent out by "The Friends of Armenia" concerning the treatment by the Russian government of the representatives of the protesting branch of the Christian fold where the Greek church alone is orthodox; but the government that would tolerate, if not protect, the repeated outrages perpetrated against the Jew may be expected to indulge in un-Christian treatment of fellow Christians. The "Friends of Armenia" is an organization with headquarters in Boston, with Mrs. Julia Ward Howe as its President, and this account of one of the latest and most inexcusable attacks on religious freedom is sent out under her name. We deem it our duty, then, to give publicity to the sad story, hoping thereby to increase the public condemnation until even monarchies and tyrannies may be ashamed to continue the fell work.

The recent high-handed action of the Russian government in seizing all the revenues of the Armenian Church has aroused, as is natural, the deepest resentment, and the head of the church, Chrimian, the Catholicos of the Armenians, an aged prelate much beloved, who has his See in an ancient monastery at the foot of Mount Ararat, has sent in his resignation. The severity of the Russian government toward all dissenters from the orthodox Greek Church is well known, and this last piece of tyranny is only the culminating step in a long course of oppression that has been brought to bear on the Armenians to make them conform to the State Church.

Until recently the Armenian Church in Russia maintained about 400 private schools, in which the children of its members were educated in accordance with the ideas of their parents. Five or six years ago the government took forcible possession of all these schools, put in Russian teachers, and claimed the right to dictate the curriculum. It also took possession of all the property that stood in the name of the schools. But some of the property used for school purposes stood in the name of the church, and was, therefore, out of reach. Moreover, a considerable part of the cost of running the schools had been met annually by voluntary contributions from rich Armenians and from various Armenian churches. When the schools were seized and Russianized by force these voluntary contributions, of course, fell off; and the government found itself confronted by a large annual deficit on the school expenses. It has now taken the unprecedented step of seizing the entire revenues of the Armenian Church, announcing that it will first pay out of them the whole cost of the schools, and then, if anything is left, will apply the remainder to paying the Armenian clergy. Imagine the storm that would arise in the United States if the government were to confiscate the real estate of all the schools and colleges maintained by the Episcopalians, or Methodists, or Roman Catholics, or Baptists; if it should claim the right to choose the teachers and dictate the courses, and then, when individual subscriptions were withdrawn (as they certainly would be) should seize the whole revenues of that religious denomination and announce that it would administer them henceforward, paying out of them the cost of the denominational schools, and afterwards paying the ministers at its own discretion. This astonishing action calls attention anew to the arbitrary character of the Russian government, and must increase the odium in which it is held by all the friends of religious liberty.

The many friends of the Rev. Anna Garlin Spencer will be glad to know that she is to give her energies this winter to directing a course of philanthropic studies in the City of New York. Courses of lectures by experts will be delivered on sanitary subjects—the care of dependent, defective and delinquent children, institutional charity, home and out-of-door relief, and the moral levers available in the social uplift. Some such work as this sadly needs to be done in every city. There are many volunteers who by their money and personal service are rendering minimum service where maximum service would be available were they better informed. And there are thousands more upon whose shoulders should rest consciously social responsibility and who would give financial and moral support were they the recipients of the better education which Mrs. Spencer represents. We congratulate our friend on the high opportunity at her hand and hope that we may be able to report her success from time to time in the columns of UNITY. Let others go and do likewise.

Slowly but surely the name and fame of Dwight L. Moody as an evangelist of great power is giving place to the name and fame of Moody as a far-sighted educator, as an exponent of practical ethics and high civic duties. The theology of Moody, as it seems to us, was crude; it was a passing one, but his manliness, honesty and humanitarian enthusiasm were prophetic and of permanent power. The story of the Northfield schools founded by Mr. Moody and sustained by the agencies he set to work is an interesting and bright chapter in the story of education in America. It is said that the sight of some mountain girls, far beyond the reach of schools, at work braiding hats, led to the foundation of the Northfield Seminary and latterly to a similar school for boys at the same place, under the name of Mount Hermon. This was over twenty years ago. The enrollment at these schools last year was twelve hundred. Nearly every state in the Union and many foreign countries were represented. Two-fifths of the girls in attendance had no high school within reach of their homes; two-fifths were either orphans or half-orphans. One-third of them were working their own way. This is made possible because room and tuition are furnished students at half the actual cost. In this school for girls there are seven applicants to every vacancy, hence no girl is accepted whose parents can afford to send her to a more costly school. In the boys' school there are four applicants to one vacancy. As would be expected, character rather than brightness is the standard aimed at in these schools, and religion, instituted religion, with insistent instruction in its principles, is a persistent element in the management, though the intellectual standards are said to be so high that the graduates of these preparatory schools at Northfield are eligible to the leading universities. It is altogether likely that the theological flavor at Northfield is still rigidly orthodox. Perhaps it would prove offensively so to UNITY readers, but better far a narrow religious instruction than none at all. A little profound conviction is worth far more to the world than a vast amount of philosophical indifference. There is no training of the intellect that can atone for a failure to train the heart, to discipline the will and to make alive and active the conscience. UNITY rejoices in the educational triumphs of Moody at Northfield.

The Ethics of the Subscription List.

An old and loyal subscriber writes to the Editor of UNITY as follows: "I wish you would tell me through UNITY whether it is ethically right for a newspaper publication to continue to send by post a newspaper to the subscriber after the expiration of the time he subscribed for it and then send bill for the time not subscribed for."

UNITY has no private door to its business office, and is quite willing to explain and discuss its methods with its patrons, and inasmuch as our subscriber's perplexity has been continuously our own, we are quite willing to state the case as we see it:

1. *The Law.* As we understand it, the postal regulation is very explicit and clear on this subject. The continuous acceptance of a paper through the post office is interpreted as a confession of an obligation, and the receiver is responsible for the subscription of the paper thus received. But in order to protect the subscriber, postmasters are required to notify publishers of the refusal of any paper or of a change of address, if known to the postmaster, or if papers are allowed to remain at the postoffice uncalled for.

2. *Unity's Custom.* Recognizing the delicacy of the situation and wishing to avoid as far as possible any encroachments upon the rights of our subscribers, it has been the habit of UNITY, since its publication has been under the direct management of the Unity Publishing Company, to send on the first of every month bills to all those in arrears for the current year, this being an added reminder to the date of the expiration of the subscription, which is always indicated on the tag or the printed address on the paper, payment in advance for the year's subscription being assumed to be the normal relation. But when no notice is taken of such bills or of the date on the tag, and the paper is still regularly received, UNITY assumes that the paper is welcome, and that payment is delayed for financial or other personal reasons; and it also assumes that the only honorable way to stop a paper after such paper has been received, is to pay up for arrearages and then discontinue.

3. *The Practical Situation.* As a matter of fact, we believe there are but few religious weeklies and similar publications which have a sufficient constituency to live at all on the strict prepayment plan. However deplorable this situation may be, it is a grim fact. Among the reasons which establish this fact may be mentioned:

(a) The carelessness of even good men and women in regard to their mental and spiritual needs. The father who would be scandalized if he were charged with neglecting careful provision and prompt payment for the bodily food and clothing of his family, allows their mental pabulum to become a matter of careless impulses, and their spiritual needs are given only occasional and intermittent thought. And on the slightest excuse, the most trifling offense, the nearest exponent of his convictions, the chosen organ of his faith and fellowship will be slighted and omitted.

(b) As a matter of fact, those most interested in these immaterial goods are oftentimes those least blessed with material bounty, so that their appreciation immeasurably outreaches their means, and if they are to provide themselves with such reading matter at all it must be out of the odds and ends of meager and oftentimes uncertain incomes, the result of careful husbanding and literally "penny savings."

4. *How It Works.*. As a matter of fact, the custom which offends the business methods and ethical standards of our prompt correspondent is the only

one by which a large number of our readers could retain a place on our subscription list at all. The very mail that brought the ethical protest of the subscriber in question brought another enclosure with the words: "I am sorry I am behind time with it, but better late than never"; another: "I want to thank you for continuing me on last year's list, notwithstanding that I asked for discontinuance on account of pressing demands for finances in other directions. I appreciate the courtesy"; and still another letter with apology for the long delay and the assurance that it was unavoidable. Inasmuch as UNITY is published for the sake of readers, and not for dollars, it has become the settled rule at our subscription table to drop no subscriber for purely financial reasons. It is an open secret at UNITY office that there are always several hundred names on its list of those who love the paper and give it highest appreciation but are unable to pay the subscription price. We are glad to send UNITY to such, not as a charity, but because we receive full *quid pro quo* in the way of appreciation and co-operation. They are too valuable aids in the extension of our message and the building up of the cause UNITY represents, the cause of inter-denominational comity among the sects, and of freedom, fellowship, and character in religion, to be dropped because they cannot send us $2 towards the expenses of a paper which never pays expenses. They are too valuable to be dismissed.

5. *The Perplexity.* The problem which we submit to our contributor, then, is not whether we will do business on the "spot cash" basis or on the indulgent credit system for the sake of the hampered, the poor, or the indifferent, but whether we will continue the publication at all. It is all very well for the opulent and the sufficient to talk about doing business on a business basis and to say that only such business deserves to live. Some of us behind the scenes know that much of the good work of the world is done on quite another basis—a basis of patience and of mutual forbearance, and this lend-a-hand method is the very highest business. It is a basis more business-like than the much vaunted "business" basis.

6. *The Ethics of It.* We realize that we have not "answered" our correspondent, and probably in his eyes we have made a bad matter worse, but we have supposed that ethical integrity is preserved with our subscribers when each number carries with it a showing of how the account stands, especially as when the arrearage comes we send monthly reminders, an expensive custom followed, we believe, by but few weekly papers. We believe that in view of the universal custom in the offices of newspapers "not published for pecuniary profit" and the careful and clear rulings of the postoffice department, it is ethical to assume that the relation of the subscriber to the publisher is continuous until a notice to stop is served, accompanied by cash to pay up all arrearages; and that it is unethical to repudiate a bill after accepting the paper, except by mutual arrangements such as are indicated above. From the standpoint of the present writer, it is ethical to continue to publish a paper with a message for the sake of the message, even though the receipts be inadequate to pay the printer's bills, so long as such bills can be paid out of the private resources of the few interested in carrying the message. UNITY has continued its career for over a quarter of a century on the theory that it would be unethical to stop so long as it can keep going. When it can no longer pay the inevitable bills, then it will be ethical to stop altogether.

If our correspondent or any other can throw further light upon the ethics of the mailing list, we shall be glad to publish the same.

Why Should a Pastor Take an Active Part in Promoting and Directing Bible Study in His Church?

1. Because he is usually the man who, of all members of the church, is best qualified by previous training for this work.

2. Because, by reason of his duty as a preacher, he is more able than anyone else to give time and thought to the systematic study of the Bible.

3. Because, both by reason of previous training and by reason of his work as a preacher, he is more able to keep abreast of the best thought respecting the Bible.

4. Because the air is full—for good or ill—of questions about the Bible. The young people in his church naturally and rightly look to him to give them thought on these questions.

5. Because if he shirks this work great harm is likely to result on the one side from an unreasoning and unreasonable insistence upon old views as necessary to be maintained—"else Christianity is lost"—and on the other, by the rash and unreasonable adoption of new views.

6. Because, though he may not be an expert biblical scholar, and may not be able to answer all the questions which will be raised by teachers in the Sunday-school and by his young people, he can at least set the example of open-mindedness, with hospitality to and confidence in the truth, and so retain the leadership of his people, and help them to go patiently forward with him in learning, confident that God is with the truth, be it old or new.

7. Because if he is timid or lazy he will lose the confidence of his people, and they will turn to other leaders, often far less safe than he.

8. Because nothing contributes so much to permanently good results in church work, to steadfastness, stability and strength, as steady, systematic study of the Bible. The Apostle Paul was a vigorous evangelizer, and counted it his chief work to break new ground. Yet he spent much of his time "confirming" the churches he had already founded. The study of the Bible is a great confirming force.

9. Because to be studying the Bible with his church will furnish constant themes and material for preaching—preaching that will fit in with the

thought of the congregation, command interested attention, and stimulate their own study. The Bible studied with the church is for general use a far better theme-suggester and quite as varied and appropriate to modern life as the morning paper with its reports of social and political disturbance. The common interest between pastor and people will draw them together in the field of religious training based upon common biblical study as well as in any other field of life.—*From a leaflet issued by the American Institute of Sacred Literature. See Editorial Note.*

To the Unknown God.

Athenian Hymn.

Night-folded Unreality
(If such a phantom-god there be),
We raise our timid song to Thee.

They say Thy home is in the deep;
Below Poseidon Thou dost keep
Thy throne where sunbeams never sleep.

They say Thy home is in the sky;
Thou flashest an all-seeing eye
Down on the peak where Zeus doth lie.

But if Thou art so far from here
That Thou to man dost not appear,
Why do we sometimes feel Thee near,

Or seem to feel, when droops the heart?
Do we then know Thy healing art—
Or is it of our dreams a part?

Sometimes we seem to feel Thee nigh
In moments when the soul mounts high—
Seem to behold Thee eye to eye;

And then Thy majesty we deem
More radiant than Apollo's beam
Or the Cloud-Gatherer's lightning-gleam.

Then Earth returns Thy mien to mar,
Leaving Thee phantom-like and far
Like luster from a hidden star.

—*Robert Haven Schauffler in The Outlook.*

The Chatterer in the *Boston Herald* describes an automobile which has just been built for a millionaire motorist. The fore part of the car contains the driving seat and a sofa for passengers, which can be converted into a bed by the mechanism by night. Behind is a spacious saloon, with a bookcase and table and a dining table for eight people, and armchairs. At night a curtain is drawn, dividing the salon into two bedrooms, couches being turned up, which are said to be more comfortable than those of a sleeping car. The dining table is reversed and transformed into two washstands, the curtain falling between them. Under the windows are spacious clothes closets. The car is twenty-three feet long and eight feet wide, and when it travels along the road the wayfarer thinks he sees a house coming.

THE PULPIT.

Beginnings; or, The Cradle-Life of the Soul.

A SERMON BY JENKIN LLOYD JONES, DELIVERED AT ALL SOULS CHURCH, CHICAGO, SEPTEMBER 27, 1903.

Dedicated to Fathers and Mothers.

Train up a child in the way he should go; and when he is old, he will not depart from it.
—*Proverbs XXII. 6.*

By a strange inconsistency the modern American parent is at once the most insistent and the most neglectful of the education of his children. We point proudly to our schools and colleges; parents work early and late to earn means to give their children what they call an education. This is the first justification that springs to the tongue of the American parent when called upon to justify his strenuous life, to explain his great desire for money, and to excuse the phenomenal accumulation of the same—it is that he may educate his children. He wants to train them for life, to give them the mamimmum potency in the race of life and reduce the handicap in this race to the minimum. And still the crown of civilization, the one thing that most effectually separates the man from the brute, the civilized from the barbarian—the ethical education, the spiritual training, the religious development of the child—is practically ignored by thousands of ambitious, prosperous and otherwise intelligent persons. At least there is no persistent and systematic effort on the part of a great multitude of Americans to apply to this religious training of their children the methods approved by science and experience. They are not trying even to give to the child in these highest realms of education the benefit of the best thought and the advantages of the noblest teachers or the result of the latest science.

The tyranny of the "three Rs" still obtains in our schemes of education. The multiplication table is given a much more fundamental place than the Decalogue. And, however they may disclaim it, most fathers do take very much more pains, spend very much more money, give very much more vigilant attention to teaching their children the rules of percentage than in training them to the application of the Golden Rule. It is an old and familiar but unanswerable charge that mothers give far more deliberate study to the questions of dress than to the questions that are involved in the moral training and spiritual quickening of the child. The dancing school oftentimes receives more direct attention, personal visitation and parental pride than the Sunday-school.

In the curricula of our schools and colleges much more attention is given to the story of Julius Cæsar than to the story of Socrates. Boys and girls in the high school are started promptly in the story of the Roman warrior, while the story of the Greek moralist waits for an incidental handling in the senior years of study, though the story of the great Greek is to say the least as interesting and avail-

able to youths as that of the Roman conqueror. The stories of warriors are far more familiar to our children than the stories of the prophets. Napoleon is better known than Paul, and Alexander than Isaiah, to the children of our high schools. In literature Shakespeare is more studied than Job, and the daisy and the golden rod are more and better taught than the Beatitudes.

I do not make these charges carelessly. This arraignment can readily be justified by a study of the facts near at hand. Indeed, so patent is this situation, so general, so almost universal is this confusion of perspective in our educational system that fathers and mothers have become indifferent to the criticism, if indeed they are not amused by the statement.

College graduates would be ashamed of being caught ignorant of a familiar date, name, or quotation in classic history or modern literature, who smile at the most flagrant ignorance of the Bible or subjects connected therewith, and such an exposure is reported as a good joke.

There must be cause for this widespread complacence, this quite fashionable indifference, the stolidity of well-meaning fathers and mothers in regard to the study of the religious history of the race, this ethical nature of man, and the spiritual experiences of the soul. I do not think the causes are far to seek; at least there are three explanations that are obvious and I must content myself with calling attention to these three.

The first cause lies in the enormous over emphasis of the material environment incident to the complexities and possibilities brought about by modern invention—the triumph of man over things. The steamship, the railroad, the telegraph, the telephone, and the far-reaching intricacies of the modern city have greatly added to the strenuousness of life and the apparently imperative need of alertness, efficiency, or the money secured by these, in order to keep up with the great procession, in order to keep alive at all. Madame Baker, President of the Dressmakers' convention recently in session in this city, estimated that five thousand dollars a year for dress would enable a Chicago lady to keep very respectably in the swim. This economic ideal colors the ambition and influences the expenditures and the efforts of every maid in a Chicago kitchen and every girl child in the public school whose father works for a dollar and a half a day. In business circles the standard that makes the owner of a hundred thousand dollars poor and fills him with the fever of unrest on account of its inadequacy, casts its shadow over the slate of every school boy and sways, against his will, the ambitions of every father for his children, or at least his sense of obligation to them. Never since the history of the world were THINGS so solidly in the saddle as today; never were good people so swayed by the attractions of gold, the gravitations of the dollar; never was there so great an anxiety for the bread that perishes and for the raiment that clothes the body.

Another and perhaps farther-reaching result of modern science is the modification of religious traditions, the revisions it has necessitated of religious creed and form. Copernicus undermined the throne of the Almighty which was once supposed to find its foundations in Jerusalem. He dismissed the easy assurance that we lived at the center of all the heavens and that the earth was the pivotal point of the universe, the chosen garden of the Lord. In creating a new heaven he seemed to have destroyed the old. Newton interpreted power in the present tense, made creation continuous, and inferentially destroyed ancient sanctities. Darwin and Spencer gave to life what Newton gave to law—continuous existence, persistent change, unending creation. The scholarship borne on the wings of trade that mastered far-off languages and entered into the higher life of races remote to our own inheritance, gave new conceptions of inspirations and new theories of revelation, touched with misgivings the infallible claim made for our Bible and weakened the reverence for authority embodied in priests or creed, in conventicle or ritual. In consequence there has come to pass in these days a wide distrust of the credentials of religion itself. This too often ripens into a subtle cynical distrust of the fundamental claims of ethics itself. And parents having themselves known the pains of doubt and won the apparently desirable "center of indifference," as Carlyle would call it, think it kind to allow their children to grow up unbiased, uncommitted, and undirected in regard to these intangible forces.

But the third and, perhaps, most significant explanation must lie in the ever-old contentions between the inner and the outer life. There never was a time when saintliness was not difficult and when saints were not scarce. There never was a time when the passions were not arrayed in battle with the will; when love was not at variance with hate, and when kindness was not an expensive luxury. This ignoring of intangible realities, this neglect of the imponderable equipments of life, this underestimate of soul, is nothing new. It is not a modern degeneracy. Perhaps the ability to recognize this, perhaps this very protest which I am trying to voice is evidence of growth, is witness of elevation, and is the guarantee of the better life that is ever becoming, ever triumphing over the appetities and more and more successfully directing the passions on altruistic lines and for far-off gains.

In view, then, of the tremendous ascendency of things, not only in our daily business but in our schemes of education from the nursery to the cemetery, there seems to be a feverish appetite for material gains; a far-reaching distrust of the old sanctities, at least of their theological foundations, the break-down of the power of church and the priesthood in many lives and the never-abating difficulties of the saintly life, the sacrificial character of devout living. What are we to do about it? This sermon

should be constructive if anything. A truce to criticism and still more to fault-finding. What would we have fathers and mothers do? I venture to answer.

First, let them face their responsibility. There is a duty in the matter. There are no substitutes yet discovered for motherhood, and fathers cannot delegate a father's influence and instruction to anybody else. In the realms of morals and religion money cannot hire the high persuasion, the noble leadings, the devout examples which are the birthright of every well born boy and girl. Here is a realm where nurse girls, governesses and tutors cannot serve. The severest responsibility ever assumed by mortal is the responsibility of parentage. To give thoughtless birth to babes and to allow such babes to grow up in thoughtless ways concerning the motives of life and the sanctions of morals is a crime, not only against the child, but against the state. It is treason. It is infamous disloyalty, scandalous cruelty.

Second. Having faced the responsibility, let fathers and mothers have the courage of their convictions. If their faith in matter is more fundamental than in spirit, then let them give their children the benefit of a devout and inspiring materialism, and, true or false, children will be uplifted by their devoutness and their inspired earnestness. If the father and mother have looked into the requirements of religion and found but empty space behind the scene, let them say so. Let the children inherit the result of the parents' investigations. Better, a thousand times better, an honest infidelity in the home than a hypocritical piety. If the studied experience of years brings you to the conclusion that the Bible is an incubus on society, that the church stands for a dead or dying cult, that the minister and Sunday, that song and prayer, have no life-saving, no soul-strengthening qualities, then live up to your experiences and be loyal to your children's interests by teaching them your convictions. And in the great extremities of life, the deep places of the soul, do without that in which you do not believe. First, last, and all the time, be honest in the presence of your children. Be sincere in your negations if you cannot be sincere in your affirmations. If the mother believes that the dancing school is more valuable to the child than the Sunday-school, let her words as well as her practice put the little child's feet on that affirmation if nothing more. If she is more solicitous about the cut and quality of her dress than she is about the adornment of her children's minds, if a cloak is more necessary to the child than a hymn, and the hat deserves more consideration than a psalm, let mother and child understand themselves, and there is still a chance of building the character on integrity.

But if the father is unprepared to become the priest of negation in his home, the apostle of doubt to his children, if he himself is still an investigator and stands with reverent feet upon what seems to be the broken stairway of faith, what can he do about it? He can take his child by the hand and share with him his high and beautiful quest for truth, and however creeds may break and forms disappoint, he will not have far to go before he strikes some realities that are beautiful, some verities that are lasting. In such a quest he will find some things emphasized with growing clearness by the growing thought of man; some realities revealed more and more confidently by science. If the father and mother go back of creeds and texts, back of altars, prayers, and hymns in search of sanctities, in quest of foundations for reverence and the sanctities of the highest disinterestedness, the noblest life, they can well afford to take their children along with them, for behind all these what will they find? They will find that the life that now is reaches back and back into an interminable past. They will find that the civilization of today, the refinement and the art, have roots that are traceable to the cave man, aye, to the life of thought and feeling that strikes deeper than the earliest man. They will find that the sanctions of life, the law of equity, are cosmic before they are biblical; they spring out of the heart of the universe before they ever spring out of the heart of prophet or apostle. Chemistry, astronomy, and geology, are allied to the Beatitudes and put their signatures to the Golden Rule.

And they will find further, that the cry of the human soul has ever been for God. It has been from the earliest beginning over-shadowed with the sense of mystery, haunted by a presence it could not understand, puzzled and impelled by a sense of the dual life, the ghostly verity that seemed to be linked to the physical. And, pursuing this study, it will find that with the growth of mind, the increase of the mastership of man, this thought of the intangible has increased until hymns bloom on the tree of life as naturally as grapes ripen on the vine or roses tip the garden bush. Parent and child will find that these hymn-blossoms and prayer-fruits are not exclusively Semitic and Christian products, but human products; that India and China, Persia and Arabia, have their Bibles as well as Jewry and Christendom, and that these Bibles put forth a common liturgy; that in the great fundamentals of ethics and the satisfying and inspiring emotions of the heart they are one.

If fathers and mothers with children in their hands continue this investigation, they will find that their very doubts are reverences in disguise; that they are compelled to deny in the interest of more splendid affirmations; that the leaves of faith grow sere and fall from the tree of life for the same reason that the leaves are falling off from the trees in the parks today—because they are pushed off by the swelling buds of a new growth, that will make for greater enlargement of trunk and branch.

A further pursuit of this study will reveal the fact that with the growth of knowledge man becomes more and not less social, and that it is more and more impossible for parent or child to ignore co-operative study, co-operative culture of spirit as

of hand, without missing the highest culture and the noblest spirit. If the theological basis of church, Bible, and Sunday seems to break, it is only that the anthropological basis of the same may receive them more surely, hold them more firmly.

But there are certain things which no skepticism dares challenge and no inquiry shakes, and the parent must take cognizance of these and bow in reverence before them, or else stand self-convicted of cowardice and inadequacy. Death is as inevitable as birth, and both are accompanied with dire pains, sickness and weakness; aye, and alas, even wickedness abounds in our midst. Our jails, however managed, are indisputable witnesses to practical depravities. Our penitentiaries, however interpreted, are visible evidences of vice and viciousness. Drunkenness and gambling are rampant upon our streets, the quiet of our midnight slumbers is disturbed by the crack of the assassin's revolver, the shriek of the murdered, and the groan of the suicide. All about us honorable debts are ignored, promises are broken, jealousy and hatred embitter homes, sweet babes grow up to be malicious men, and the simplicities and integrities of life are violated in the name of silly and flirting women, art and culture. These are facts that need no creed to substantiate them; they are menaces which need no preacher to articulate; and to ameliorate, renovate, and, when possible, remove these bitter experiences is not only the claim but the demonstrable achievement of all churches, the unquestioned service of the Sunday, the more or less potent help of liturgy and lesson of corporate religious life.

This reverent search of parents will find that the method of progress is not to destroy the institutions of religion but to protect them; not to deny its inspirations but to increase them. The tasks of character-building remain, and the pledge of life is as sacred as ever.

The one fundamental certainty that forces itself upon the father and mother whenever they stop to think, is that money and all that it buys, things and all that they imply, material comfort, wholesome food and elegant clothing do not secure happiness, much less usefulness. They are poor protections against the temptations of life; they make for degradation as often as they make for elevation.

Another affirmation is as fundamental—that a disciplined spirit, a furnished mind, an appreciative heart, a willing hand, a helpful soul, are all proof against pain and poverty. Disappointment, sorrow and death cannot make such a life other than lovable, loving, and noble.

After such an investigation there remain for the parents but two superlative duties, and these are to secure for their children the highest tuition and to set for them the noblest example in these directions. In this quest there are no privileges too costly, no opportunities too rare. There is no self-denial too great for this end.

But, says the evading parent, I want my child to find out the truth for himself. He needs to learn by experience. Let the discipline of life tutor him in ethics and religion. Very well, will you accept the same dictum for the clothing of your child, his food, or what you call his education? Must he learn to make his own shoes? Are you as determined that the daughter shall make her own dresses as you are that she shall find her own ethical environment and spiritual equipment?

With this sermon we inaugurate our year's work with and for your children, our year's instruction and training in religion. Our course of study of religion begins with the cave man, or the most primitive life known to science, and ends with Emerson, or the highest life, of culture, refinement and spiritual insight known to scholarship today. This course reaches through seven years of progressive study. The first year is to be given to the beginnings of human life, the religion of the infant world, the ethics found in the childhood of the race, the cradle-life of the soul. We shall find that the great distinguishing difference between man and his next of kin in the order of life, is the power of speech. Given articulate voice, and the immeasurable gulf is passed from brute to man. The great discovery that made civilization possible was not the discovery of the steam engine or the telegraph, or even the printing press, but the mastery of fire, the domestication of animals, and the skill and forethought implied in seed planting.

Embryologists tell us that every child passes through the physical stages of his remote ancestors. There are periods in the child's history when its body is not distinguishable from that of the worm, the fish, or the bird. He passes through the hairy period, he sheds the tail in his growth. So must the spirit of the child pass over the long ancestral road. Like his far-off progenitors, he must learn to measure distances with his eye; to painfully balance his body; to co-ordinate the muscles of motion and the nerves of volition. He passes through all the stages of savagery. There are discoverable in him barbaric impulses, savage passions. It is the part of civilization to hasten the process. It is the mission of education to settle by a single precept, establish by high command and noble precedent the vantage ground which it took primitive man cycles of life to discover and to achieve. It is the mission of father and mother to do for the spiritual life of the child what nature has achieved in its physical life, to pack as much as possible of the experiences of the race into the embryological life of the spirit, to give him the benefit of things that have been settled beyond a question, that he may more promptly put his energy and enthusiasm to the solution of questions still unsolved. The child of civilized man should begin where the life of the barbarian ends. There is only one sure way by which parents can give to their children an adequate inheritance, an inheritance that cannot be taken away from them, and that is an inheritance of stratified intelligence, of incorporated morality, of organized goodness.

In this education of the child, this preparation of the youth for life, three golden words present themselves to every father and mother, viz., Precept, Practice, and Example. If speech is the great distinguishing characteristic of man, words must form the inestimable endowment of spirit. Anthropologists make much of the significance of the caché in the story of human progress. When primitive woman began to harvest her seeds, to dry the flesh, to store away the acorns, she laid sure foundations for the home and its progress.

Says Mason in his book on "Woman's Share in Primitive Culture," "No one knows when woman tamed the heartless wild-cat that she might protect her granaries from the depredations of rats and mice." But whenever this was done it was a great achievement. Out of words man has constructed his spiritual cachés. Sentences are the granaries that hold the wisdom of the ages. An epigram or proverb is the wit of one made to hold the wisdom of many. There is great spiritual economy in giving to the children access to those treasure stores of humanity, the spiritual granaries of the ages.

Not by precept but by practice are the sinews of the will most effectually strengthened. Habit is embodied principle. No preparation for life is the highest, no endowment the noblest that does not carry the child through the painful processes of apprenticeship where by repetition action becomes pleasurable, effective, inevitable. That morality alone can be trusted that has become largely automatic. The impulse to do the right is as imperative, immediate and inevitable in the truly moral man as the impulse to save one's self when stumbling, to dodge a flying ball, or to catch a falling child. The training of the spirit consists not only in line upon line and precept upon precept, but in act upon act, deed upon deed, a holy routine, an inevitable regularity, an unquestioned obedience to the duties that are clear and to the mandates of right and love, made emphatic by the achievements of the generations, made clear by the tears and the blood of all that have gone before, and it is the business of fathers and mothers to superintend this apprenticeship.

But practice is the child of imitation more often than the child of dictation. The wise man of old said, "Train up a child in the way he should go, and when he is old he will not depart from it." It was also a wise man of a later date who said, "If you would train your child in the way he should go, walk occasionally therein yourself." You men who employ labor would discharge the foreman without notice who proved himself, either through indifference, laziness or incompetency, unable or unwilling to do the thing he asks of his men. In his readiness and ability to do easily the thing which the apprentice must yet learn how to do, lies his foremanship. O when fathers become foremen in the character-building yards, we shall have more boys grow up to be master workmen in the spiritual industries of the world.

The true glory of our country is not now, and never has been, found in its material achievements. Even Chicago, the great metropolis of trade, the massive food depot of the Western continent, must ultimately be measured by its intangible attainments, its ethical achievements. Its stock in trade consists not in the contents of its bank vaults, its high buildings of granite and steel, but in its acquired habits, in its mental poise and in its accumulations of character. These alone measure the greatness of a city as they do the greatness of a man, and these alone indicate the value of a community as they do the value of a home.

"Chicago Half Free and Fighting On" is the title of the timely article by Lincoln Steffens that is commanding so much attention, in the current number of *McClure's Magazine*. "Philadelphia Corrupt and Contented" was the horrible title of a preceding article by the same author in the same magazine.

I will not take time to consider the justness of either epithet, but in these two sub-titles we have the difference between despair and hope, between health and disease, between life and death. It is bad to be corrupt, but it is worse to be contented with corruption. It is bad to be only "half free," but it is sublime to be "FIGHTING ON." Let Chicago take to heart the high compliment of this frank article and keep fighting on, struggling ever to put spirit in the saddle. Let mind ride things; let soul become masterful, and these other things,—houses, lands and moneys, foods, clothing, pictures, grace, art science,—will follow, or what fails to follow we can do without.

Chicago is no better than its citizens. It can have no higher standards than those practiced by the men and women who live here. It can have no brighter future than the future that awaits the boys and girls in our homes, the boys and girls that now throng our school houses, and with halting, irregular and uncertain steps go to the Sunday-schools and the churches where their fathers too often *send* them, instead of *leading* them. There is no escape from the exacting demands of religion in the life of the child, the man or the city. Let Chicago look well to her children, heed the call of ethics, guard its spiritual possessions if it would command and hold an honorable place in the world of life.

A Problem and a Solution.

All over the land can be heard complaints from housekeepers of the difficulty in securing help. This is especially so in the country. At the same time, in so great a city as Chicago, the charity organizations are constantly being appealed to in behalf of young girls and women who have a child or children for whom they must earn a living.

A wife may be forced by the ill usage of a worthless or cruel husband to provide a home and food and clothing for her child. A widow may no longer be able to maintain her own home and support her child, or pay for board in a home, and still keep her baby under her care. And many times the aid societies are called on to provide for a young, deserted mother who needs a home and kindly help. The first impulse of such a woman may be to give up the

child which seems to stand between her and the opportunity to earn a living; but when her responsibility to the child is shown, and a way of its fulfillment offered, this same mother is generally ready and thankful to accept the means to meet her maternal obligations.

Many who apply for aid are well trained in housework. Others there are who have not had much if any experience in this direction, but who only require an opportunity to become faithful servants. The need of homes for these mothers is great, and the problem is how to bring together the demand and the supply. It is often most desirable to place the mother and the child in a home in the country, where the little one may have the benefit of sunshine, fresh air and pure milk, and the mother may have more freedom than she might claim in the city, where environments are hard to overcome, and where it is difficult to start anew.

A mother who works with her child must, of course, be allowed sufficient time each day for its care, but this need not interfere materially with the housework. Those who have the conscience and the desire to do what is right in keeping and working for their children almost always make faithful, industrious servants, and are grateful and interested in the well-being of the family which so kindly opens a way to self-support and extends a helping hand. They seldom are for social life or "going out."

The wages of the average woman with a child is from $2 to $3 a week. When the advantages of such help are weighed against the disadvantages, the scales turn in favor of the widow and orphan. Lowell says:

> "Who gives himself with his alms feeds three:
> Himself, his hungering neighbor and me."

Years of study and practical experience in the care of children have shown that the highest interests of both mother and child in most cases demand that they be kept together; and it is for the best good of both present and future generations that the way be provided.

As a worker in the Children's Home and Aid Society, whose office is at 601 Unity Building, Chicago, I make the appeal to those who are interested in human welfare to do what they can to provide homes for those mothers and children, so that they may become self-supporting.

RUTH GREELEY.

Chicago, Ill., Sept. 28, 1903.

In the Chicago Record-Herald of September 18, 1903, Mr. William E. Curtis writes as follows of the work of the Illinois Children's Home and Aid Society:

AID TO THE CHILDREN.

In the Chicago *Record-Herald* of September 18, 1903, Mr. William E. Curtis writes as follows of the work of the Illinois Children's Home and Aid Society:

The Illinois Children's Home and Aid Society has cared for 4,800 dependent children and has at the present time 2,300 wards under its guardianship. The society handled 496 children last year. It expended in carrying on its work $41,000. It maintains four receiving homes at Chicago, Rantoul, Shelbyville and Duquoin. These receiving homes are used only as temporary shelters, the average stay of the children in them being only about six weeks, before they are transferred to selected family homes.

The society uses extraordinary care in selecting homes. People desiring children file a written application, with references. Letters are sent to the references given or other responsible citizens, asking specific questions as to the character, standing, financial ability, etc., of the applicants. If the replies are satisfactory a paid employe of the society is sent to visit the home and is expected to obtain answers to about eighty questions setting forth in detail the character and standing of the people, the character of the home and its adaptability to the needs of a homeless child. If the home is approved the next step is to select a suitable child for the home. A child of inferior mentality and physique will not do well in a home of culture and refinement; a bright, intelligent child, capable of receiving an education, ought not to be placed on a farm where school facilities are meager. After the child is placed it is the duty of the society to maintain a faithful supervision by correspondence and visiting; this part of the work is expensive and makes no show, but it is the most essential part of the society's obligation.

To do this work efficiently a considerable force of workers is required. The society has eight district superintendents, with headquarters at Chicago, Freeport, Galesburg, Bloomington, Jacksonville, Mattoon and Duquoin. In some of these districts assistants are employed. The district superintendents are men and women selected with special reference to their wisdom and efficiency in dealing with dependent and neglected children. They care for neglected children in their several districts, find homes for children, visit and supervise children already placed and raise money for the work of the society.

The placing out work is only a portion of the good work done by the Children's Home and Aid Society. It is the motto of the society that any person in Illinois who is in trouble about a child may come to the society and the effort will be made to solve the difficulty. To this end the society maintains an aid department. To this department come destitute widows with dependent children, fathers whose wives have died or have abandoned them, parents with unruly children or with children who are sick, or feeble-minded, or crippled, or otherwise unfortunate, young mothers with babies whose fathers are not in evidence. Many Chicago institutions refer children's cases to the Children's Home and Aid Society. For example, the Bureau of Charities, the Foundlings' Home, the Half Orphan Asylum and the social settlements send to the society cases whose need they are unable to meet.

The Children's Home and Aid Society receives many children from the Juvenile Court. The society has never yet refused a child whom Judge Tuthill decided to be a suitable object of its care. Allowances from the treasury of Cook County or the City of Chicago are made to five institutions which receive children from the Juvenile Court; these allowances amount to from $10,000 to $12,000 each. The Children's Home and Aid Society receives no such allowance and asks for none. Its work is maintained by the generous gifts of voluntary contributors.

The society gains steadily in public confidence and good will and is recognized as one of the most efficient and conscientious organizations in Illinois.

The National Negro Business League.

The colored people of the country are demonstrating their increasing intelligence in the formation of organizations for mutual strength and helpfulness.

The National Negro Business League is a notable example of their pluck, persistence and patience. The league was organized in the city of Boston in 1900. The purpose is "to inform, as best we may, the world of the progress the negro is making in business in every part of the country and to stimulate business enterprises through its annual meetings and to encourage the organization of local business leagues throughout the country." The league is one of Booker T. Washington's creations, and it is largely through his compelling power that the league is assuming an importance in the economic development of the colored people that is already being recognized.

The fourth annual convention of the league was held in Nashville, Tenn., on the 19th, 20th and 21st of August last. There were present over 300 delegates from about thirty different states of the Union. These 300 or more men and women were able to spell the word success in their heroic efforts to prove themselves able to live the lives of freemen and share in the responsibilities of citizenship. Among them were successful bankers, real estate dealers, merchants of all kinds, managers of building and loan associations, shippers, caterers, hotel proprietors, manufacturers of shoe polish, bricks, mattrasses, wagons and carriages, coal and wood dealers, inventors, contractors, tailors, lumber dealers, druggists, publishers, undertakers, livery men,

in short, representatives of almost every line of business that can be mentioned.

It was an excellent tonic for drooping and discouraged spirits to be in this bracing atmosphere of optimism as expressed by this advance guard of practical prosperity and wealth-accumulating strength. Whatever may be said by the preachers of despair and the false prophets of evil concerning the future of the negro race in this country, these steady and silent workers for success in every nook and corner of the South are developing the only real and tangible defense against all possible adversity and opposition. Some of the reports read before the convention, telling of achievements wrung out of adversity and discouragement, would make thrilling and romantic material for a story based on the every-day experiences and heroism of an ill-starred race.

It must be remembered that these men who are acting so well their part are not the educated negroes. They are the average men with less than the average education. Some of them indeed still wear the scars and speak the broken dialect of antebellum days. By way of illustration, here is an old man over sixty years of age, keen-eyed, straight, and of strong and positive mien. He tells how he had learned and remembered the lessons of honesty and thrift taught him by his old master, and how when he obtained his freedom, he went to work at the nearest thing and the thing he knew most about, and that, of course, was the care of chickens. He began to buy and sell chickens and eggs in a small way and he managed to learn something from every transaction. He kept on buying, selling and learning until today he is a wholesale shipper and his books show that during the first six months of the present year he shipped $50,000 worth of produce to Chicago and other northern cities.

Another delegate told how, finding no outlet for his ambition in a city where he had been employed as a porter, went down into Louisiana in the sugar and cotton belt. He had no money or friends. He began to work small patches of ground on shares and by economy, thrift and study he has become the owner of about 400 acres of the best land in his parish and is now a man of influence and a shining example where such examples are as necessary as schools and colleges. Still another example is the founder of a bank in Richmond, Va. This bank was started in 1889 by a colored man who had been a slave. From the humble beginning of a deposit of $1,268, the bank now has a paid up capital stock of $100,000. The volume of business transacted since its organization amounts to $8,000,000. During the financial panic in 1893 this bank owned and managed by colored men was the only bank in Richmond that did not cease to pay cash on all checks presented. The last year's report shows that the bank had over 1,100 depositors, and did an average monthly business of $134,736.70.

Numerous instances of the courage, faith, self-reliance, honesty and shrewdness, as shown in the above cases, might be cited, if necessary. These are typical examples of the kind of negroes who are today striving successfully toward better conditions for their race. As I have before stated, these are only average men, with but scant training both in the school of letters and experience. They are doing things and winning success in the same way that the average white business man has achieved his. The league is doing good service in providing the opportunity for placing these men and women in evidence. They are so many demonstrations of the negro's resourcefulness, power of initiative and ability to work out his own salvation, if permitted to do so. The majority of these business men and women are in the South. They are constantly creating opportunities and opening up new occupations. Hundreds of clerks, book-keepers, accountants, auditors, etc., are required to run and develop these new enterprises and in every case a young colored man or woman is employed. The league is demonstrating the fact that the negro is not being educated beyond his opportunities to make a living for himself and family in all the ways that are open to the competent.

The Nashville meeting of the league was the largest and in some respects the most important yet held. White and colored people alike of Nashville united in giving the delegates a generous welcome. The state legislature, without a dissenting voice, granted the use of the hall of representatives of the state capitol for the convention meetings. The mayor of the city and other important officials delivered addresses of welcome that were replete with encouragement and congratulations. An important feature of the convention was, of course, Booker T. Washington. All classes vied with each other to do him honor. Beside business men and women, there were in attendance as delegates a large number of prominent negro educators, and professional men of all kinds, and their loyalty to and pride in the Tuskegee leader was overwhelming and emphatic. His annual address, like all of his public utterances, was strong, sane and full of that kind of philosophy that makes for progress.

Mr. Washington never attempted a better or wiser thing than the organization of this league of energetic, enterprising, ambitious and successful men.

The business interests represented at the Nashville convention, interests created by the members of the league and belonging solely to its members and associates, will measure up to over $2,000,000. From the Wall street standpoint this is not much, but from the standpoint of plantation life and from the standpoint of men who are merely learning to live and learning to be something in a nation of great things, it is all-important and inspiring.

FANNIE BARRIER WILLIAMS.

Chicago, Ill., Sept. 26, 1903.

A New Field for Young Women.

A considerable number of young women, according to a rural observer, are engaging in the poultry business, and seem, from all accounts, to be making a success of it. A correspondent tells of being in a Chicago dry goods store on a Saturday afternoon, not long ago, when she saw one of the sales girls receive her wages for the week. She was paid $2, having been in her place from eight o'clock in the morning until six o'clock in the evening every day; it was necessary for her to be well and more or less expensively dressed, to be constantly on her feet, and to keep her temper and her self-possession, frequently under trying circumstances. On the other hand, says our observer, take the case of the farmer girl. None makes less than $2 per week, and many make $5. They work only two or three hours per day; their surroundings are conducive to good health and cheerfulness, and they can dress as they feel inclined. The writer mentions the case of two young girls who sold last year an average of $5 worth of eggs every week during the spring and summer. Nor did they sell all they might have disposed of, for they raised over four hundred young chickens besides.—*Harper's Weekly.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

A FEW DUTCH CITIES.—Two things I hoped to accomplish in the week before the opening of the International Council at Amsterdam; namely: a personal introduction to Dutch art, and visits to a certain number of Holland's historic cities, which, however hasty and superficial, should at least take these out of the category of mere dots on the map and give background and reality to all past and future knowledge of them.

The Hague seemed a good starting-point, but supposing from the American circular that there would be an excursion thither of the Congressists, I postponed for the time further investigation of its attractions and turned my steps on that first Monday morning toward Delft. The Encyclopædia Britannica describes this as a city well and regularly built, but having a gloomy appearance from its streets being traversed by narrow, stagnant canals; while Baedeker characterizes it as an old-fashioned town with remarkably clean canals bordered with lime-trees. The latter would be my description, for though I saw stagnant canals, it was not at Delft.

A steam-tram takes one hither from the Hague in about half an hour, passing through Ryswyk, where the famous peace was concluded in 1697, between England, France, Holland, Germany and Spain. At the second stop, therefore, I alighted, to find myself in a street which here crossed a bridge and turned down a well-shaded canal. So intent was I on my surroundings that I did not realize any one else had alighted till a fresh, young voice said, with a pretty half-English, half-foreign accent: "You should not have got off here, you could ride into the town." "But that is not far, is it?" I asked, as I turned and recognized a sweet-faced, rosy-cheeked young girl I had noticed on the car. "Oh, no!" she replied, and then, at my expression of regret that I, being an American, could not speak Dutch with her, she answered lightly: "But I am not Dutch. I am from Africa (with a pretty rising intonation on the last syllable). We can speak English there. Perhaps you know my father, Prof. ———? He" she added as an afterthought, "lectured in America." "You left Africa since the war then?" I inquired. "Oh, yes. My father thought perhaps we would live in America, in Texas, but now he has been there, we shall not go," was her answer.

By this time there appeared on the left a great church-tower leaning so perceptibly forward it seemed as if it must pitch into the street. "It was built so," said my little friend. "That is the *Oude kerk;* you must see it. And the *Prinsenhof* (which I had asked about) is quite near. There it is," she added, a moment later, pointing to a narrow archway in a rather somber-looking building. "You must go in there." Crossing an inner court I entered by another archway the low-vaulted vestibule of the former convent of St. Agatha, once the residence of the Prince of Orange and the scene of his tragic death. In this hallway, at the foot of a staircase on the right as one enters, the ball of the assassin found him, after numerous unsuccessful attempts had been made upon his life. The adjoining room, into which he was carried, is now a William of Orange museum. Oil portraits of the national hero and his descendants hang on the principal wall, while the other side of the room is formed by a succession of stained glass windows, showing coats of arms and the names and dates of the prince's four wives. Ranged in the center of the room are reproductions of various chairs and other articles of furniture once belonging there, the originals of which are now to be found in the Rijksmuseum at Amsterdam, or elsewhere. A few autographs, documents and relics are exhibited under glass, but the collection is not large. Two upright, swinging wing cases contain interesting prints, and over the fireplace hangs a time-darkened painting of the funeral cortege, a framed key to which lies on a table near by. As one studies the seamed and care-worn visage that most of the portraits of William of Orange present, one feels that he indeed was "a man of sorrows and acquainted with grief" and wishes one might see by contrast how he looked at that historic movement, when at the age of twenty-two, with Charles V. leaning on his arm, he assisted at the handing over of a great world-empire to his new sovereign and lifelong foe, Philip II. of Spain. Youthful portraits of him are indeed to be found, but they are naturally not the ones most in evidence in the galleries and museums of the country for which he gave his life.

Crossing the canal by a bridge leading directly to the Old-church door, I found in a little side street the quiet bookseller's shop where may be purchased tickets of admission and a printed description of the noteworthy monuments the church contains. Provided with these you are admitted by a side door to the great whitewashed interior, bare, cold and greatly disfigured by the high wooden enclosures for seating the modern congregation, as are most of the old churches in the countries of the Protestant Reformation. So far as I have seen, Nuremberg stands almost alone in having preserved to a considerable degree the beauty and harmony of its churches, while putting them to Protestant use.

Here in Holland, from the first, these old churches drew me mightily. These great brick structures lack, indeed, all that glory of sculpture to be found in the cathedrals of other lands, but their towers form one of the most salient features in the flat Dutch landscape, while their weather-beaten walls have a venerable dignity that is most appealing. They dominate many cities, each of which has its *Oude kerk,* or *Groote kerk,* which is often the most interesting monument in it, and in the common parlance these simple, expressive names practically supersede the name of Saint this or that which may be the official designation. There is something mutely eloquent, too, in the way, in many instances, small dwellings and shops for the humblest occupations nestle up between the old church's buttresses like chickens under a mother's wing, with sometimes, too, a few fine old trees in close proximity. Externally, then, they appeal to one's heart, and though inside them one is conscious of a keen sense of pain and regret at the indignities offered to this noble old architecture, they are nevertheless most suggestive human documents by reason of these very deformities and mutilations.

At Delft there are two that one must see: the *Oude* and the *Nieuwe kerk.* In the former the tombs of two great admirals —Piet Hein, the capturer of the so-called Spanish silver fleet in 1628, and Maarten Tromp, who, to signalize the completeness of his victory over the English under Blake in 1652, had a broom hoisted to his mosthead—with that of Leeuwenhoek, the "father of scientific microscopy," are the principal objects of interest.

Delft has the distinction of having been the birthplace of that great jurist and prodigy of learning, Hugo Grotius. A bronze statue of him adorns the market place and his tomb is in the New-church, close by. This church contains also the elaborate and often described monument erected by the United Provinces to the memory of William the Silent and has become the last resting place of all members of the House of Orange.

In the market-place and adjoining streets a fair, or kirmess, was just opening, which gave them unusual animation. Along some of the quiet canals half-grown boys were drawing heavily laden boats and barges by a simple harness, consisting of a broad band that, passing over the breast, pinioned their arms close to their sides in a way that it seemed must be quite benumbing. Down by the harbor, the old arsenal, the single-masted boats and a huge windmill formed a characteristic picture.

Acting on a suggestion from Mr. Fretwell, I took my way another day by train to Dordrecht. Middleburg, which he also recommended as retaining more than most places its old time aspect, seemed a little too far away, but Dordrecht proved most interesting. Its *Groote kerk* was, from its position and surroundings, one of the most picturesque I saw anywhere. It contains sadly mutilated and unskillfully cleaned remains of some old carved choir-stalls, the finest in Holland, a beautiful brass screen between choir and nave, and a marble pulpit. An old city gate, rebuilt in 1618, is now a museum of local antiquities, and, from its upper stories particularly, commands a fine view of the broad and busy Merwede and the Maas. The former river admits sea-going vessels of heavy tonnage, and with the rights conferred upon it by the courts of Holland Dordrecht was, until the modern era, the wealthiest commercial city in Holland. Many of her old houses date from this prosperous period, and the views of gray old gables brightened by the gayest of window gardens that may be seen along some of her canals, are as picturesque as anything to be found in Nuremberg.

Of Leyden I shall speak in another connection.

The *Groote Markt* at Gouda is the largest market square in Holland, and in this great open space stands the late-Gothic town hall, a most noteworthy building. Back of this is a weigh-house, with a fine relief adorning its facade. But one goes to Gouda principally to see the stained glass windows in its *Groote kerk,* which are peculiarly interesting as illustrating

the transition from ecclesiastical to heraldic and allegorical design in the art of glass painting at the time when this church was rebuilt (1552). Here again we find William of Orange and Philip II., both commemorated, for a window representing the last supper was the gift of Philip, while Christ driving out the money-changers from the temple is the subject of one presented by the Prince of Orange.

Utrecht was the last of the historic cities on my solitary pilgrimage. Its bright sunny aspect (though the day opened with showers), its two deeply sunk canals far below the street level; its imposing old tower, now separated by a wide public square from the choir and transept of the fine Gothic church to which it once belonged, the adjacent cloister, now the property of the University, its various museums and the reputed attractiveness of its suburbs, all made me regret that time permitted but the most flying visit, covering, so far as indoor sightseeing went, only the above-mentioned church and the Archiepiscopal Museum, the latter particularly notable for its ecclesiastical embroideries and its drawers on drawers full of ancient lace.

One specimen of Dutch courtesy here shall not go unrecorded. In my wanderings Baedeker in hand, I chanced upon a store with sofa pillows and squares for the same in its show window. Some of these having characteristically Dutch designs commended themselves as souvenirs, and I entered. Having made my very modest purchase I inquired of the proprietor, who had waited on me himself and who did not speak English, my way to the museum. When, by means of German and Baedeker, I had made him understand my question, he began to give me directions, then stopping suddenly, said: "The way is rather complicated; allow me to send my son with you." The son, a bright lad of twelve or fourteen, accompanied me some distance to the museum, chatting pleasantly in German and declining all remuneration for his trouble as he rang the museum door-bell for me and took his leave. This was my last outing from the Hague till I left it finally for Amsterdam.

M. E. H.

Our Tower Hill Letter.

AN AFTERMATH.

"Good would it be for men if, remembering that life is something more than toil and struggle, they would snatch an hour from their labors and seek in the stillness of their souls that voice which only the humble can hear, that strength which only the meek can obtain."—*James Drummond.*

"What has Tower Hill yielded you?" is the query oft and oft repeated by the uninitiated since my return to my own cozy nook among the lesser hills of the beautiful Rock River. Whereupon I enumerate: Five weeks of unadulterated quiet. Strictly speaking, thirty-six days and thirty-eight nights wherein entered no discordant note; days of unspeakable peace and rest, and nights musical with Nature's own "voices." But as there is rest only in activity, these are the sheaves—slender, spindling and scant, I fear, yet full of significance to me, to whom the deep meanings of heart-to-heart and heart-to-life association are above price. Earnest souls were gathered there, bent upon gaining the more excellent, because the more permanent things pertaining to life unfoldment. Hence there were studies in rock and leaf and flowers; in the geologic structure of the hill and the beauty and glory of its adornings; while, sandwiched between, was the story of man, from the dawn of his being to the civilization of today—from the 'unfathomed past to the unending now.' Then came the crowning lessons of Christianity, from Erasmus to Emerson, heralded each day with the lines:

"Out from the heart of Nature rolled
The burdens of the Bible old,"

whose echo

"Still floats upon the morning wind—
Still whispers to the willing mind,"

Till the sluggish brain grows keenly alive to the

"Accent of the Holy Ghost."

And the singing message of four centuries ago, that though the tongues of men might be chained, their minds could not be touched, chimes in well with the later thought of our beloved Emerson,

"He who feeds men serveth few,
He serves all who dares be true,"

thus proving that from the Dutchman of 1465 to the New Englander of 1803 one unbroken ray of human thought and human endeavor has gilded the course of the centuries. Ah, those blessed mornings, so full of instruction and so brimmed with inspiration, which made one feel that life was well worth living. Then that Holy Week of Browning's "Ring and the Book." First the story that suggested the poem, followed by those graphic renditions, bringing to one's mental vision the cringing villain, in his abject meanness and his contemptible arrogance; the humane monk, unmindful alike of priestly vesture or canonical rule, with outstretched hand and courageous heart, bringing liberty to the captive; the victim's death agonies burdened with the tale of her wrongs; and, lastly, the calm, deliberate decision of the justice-loving Pope Innocent XII., forms in the mind a picture that will live while memory endures.

And again that week with the Orientals, the Mediæval Bards of Persia, whose messages of philosophy and song, abounding in the truth that the laws of the inner life, as well as of outward nature, run in similar grooves and form the tie that holds to each other the Orient and the Occident. What charm was in it all!

Then our two intense weeks of Ruskin, the prophet of a higher civilization—the voice of one crying in the wilderness and proclaiming the Day-star from on high. Will the "heedless world" gather its mighty "accents" and speak peace to the troubled waters that surge and threaten to engulf humanity?

And as if all this were not enough for five weeks of summer school, how graciously and how generously were we treated to Sunday services, to vesper readings, to the long list of lectures from among the brightest lights. Nowhere could there have been better or stronger helps to intellectual activity; while above all was the hallowed presence of our immortal Emerson, upon whom all eyes and hearts were centered. Nay, not ours alone, but the prophet of the ages for all the world. All this has Tower Hill bequeathed to me—God's best and choicest blessings rest upon it!

Nor can I forget its floral wealth and beauty. Seventy-four flowering plants indigenous thereto evidence the blossoms of one month. Eighty-five species of Golden Rod in this country and fourteen of them on Tower Hill. Seventy-seven species of grasses, and nineteen hereabouts. Eleven specimens of sunflower shown in one morning, and how many more deponent sayeth not. And evening primroses till every path was a beacon of glory. Then there were the strolls, the moonlight drives and the corn roasts, not omitting that last delightful picnic upon a neighboring hill, and that never-to-be-forgotten sunset; the chilly evenings, transformed as by a magician's wand into the cozy, cheerful gatherings around the blazing hearthstone in the ever-hospitable pavilion, where we listened to poet's lore or to the captivating incidents of hermit life on the frontier. (And may the story-teller never cease to scale the heights of Tower Hill.) All, all so replete with joy, so full of delightful memories.

"I gather hope and strength anew,
For well I know thy patient love perceives,
Not what I did, but what I strove to do,
And tho' the full ripe ears be sadly few,
Thou wilt accept my sheaves."

Janesville, Wis. CHARLOTTE M. GALLETLY.

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